# A SERMON

Preach'd to the People,

AT THE

# Mercat Crois

OF

# Edinburgh;

On the Subject of the Union.

*Eccles. Chap.* 10. *Ver.* 27.

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A

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Eccleſ. Chap. X. Ver. 27.

*Better is he that Laboureth and aboundeth in all Things, than he that boaſteth himſelf and wanteth Bread.*

DEarly Beloved Country-Men and fellow Citizens, ſuffer me to ſtop you a little in the furious Carreer of your Paſſion, to hear a few Words of ſober and unprejudiced Reaſon; I hope they will not be the leſs gratefull, if I accoſt you in that manner of Rhetorick, which your Ears are moſt accuſtomed to: I have choſen an Apocryphal Text, becauſe my Subject is not Sacred, but Secular, but if it has not the Stamp of divine Inſpiration; it is taken from a Book, which of all that are not Canonical, contains the moſt ſublime, moſt uſeful, and moſt approved Maxims of Wiſdom, whether private OEconomical or Political; and as all Wiſdom and Truth cometh from God, in that Senſe my Text may be ſaid to be of divine Authority.

Dearly beloved Country-Men, a Generous, Powerful and Victorious Nation, invites you to an intimate Union with themſelves, a Nation whoſe Laws are more Juſt, whoſe Government is more Mild, whoſe People are more Free, Eaſy and Happy, than any other in *Europe*; a Nation who by their Wealth, Wiſdom and Valour, have broke the moſt formidable Power that ever threatned *Chriſtendom*; To whoſe victorious Arms even you your ſelves owe your preſent Security; this Nation I ſay, invites you to a Co-partner-ſhip of all the Advantages they preſently Enjoy, or may reaſonably hope for: A gracious Queen of the ancient Line of our own Monarchs, deſires nothing more than that the People from whom ſhe derives her Blood, ſhould enjoy the ſame Liberty and Plenty with others whom Providence has called her to Govern. It might juſtly have been expected, that ſuch a generous Propoſal would have been well-com'd with the univerſal Acclamations of all Ranks and Degrees of People, inſtead of that you have received it with Riots, Mobs and Tumults; if the offer had not been Profitable, it was at leaſt Civil, and deſerv'd a friendly Reception, and a courteous Anſwer: A Treaty that was enter'd into at the deſire of your own Parliament, as well as that of your Neighbours, and carried on by the Authority of the common Soveraign of both, ſuch a Treaty I ſay, was a matter of that weight as made it a very unfit Subject for the Judgment (much more for the Scorn and Contempt) of Boys, Apprentices, and Tradeſ-men: But ſince the tranſcendent Wiſdom of your Leaders have thought otherways, let me beſeech you in the words of my Author, *Eccleſ.* 11. & 7. *Blame not before thou haſt examined the Truth, underſtand*

*ſtand firſt, and then Rebuke:* To enable you in ſome meaſure to make ſuch an Enquiry, I have choſen the words of my Text, *Better is he that Laboureth and aboundeth in all Things, than he that boaſteth himſelf and wanteth Bread.*

From the words you may Obſerve, a very intimate Conjunction betwixt three diſmal Companions, *Pride, Poverty* and *Idleneſs*; this is a worſe Union a great deal than that which we are to Diſcourſe of at preſent, theſe three love extreamly to keep Company, and I could never gueſs for what reaſon, unleſs it be to Teaze and Vex one another: *Poverty* does what ſhe can to ſtarve *Pride*, and *Pride* eats out the Heart, Blood, and Gutts of *Poverty*, and *Lazineſs* will not ſtir an Inch to relieve either: That theſe three fatal Siſters may not only be ſeparated, but eternally Baniſh'd this Kingdom, it ſhall be the Subject of my following Diſcourſe to ſhow, that it's better to Encreaſe our Trade, Manufacture, and Riches, by an Union with *England*, than to boaſt of our Soveraignty and Starve; *For better is he that Laboureth and aboundeth in all Things, than he that boaſteth himſelf and wanteth Bread.*

And here indeed it muſt be Prov'd, that an Union with *England* will Encreaſe our Trade and Manufacture, in order to which, I will ask the greateſt Zealote againſt the Union, a few Queſtions, and let him anſwer me if he can. Whether the great difference betwixt the Wealth of *Scotland* and *England* is entirly Owing to the Natural Advantages of *England*, as of fruitfulneſs of Soil Situation, *&c.* Or, if it does not in ſome meaſure proceed from political cauſes? *Scotland* is equal at leaſt in Extent to a Third of *England*, its People more healthful, more Prolifick and more Temperate, why has

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*England* then ſeven times the Number of People, every Acre in *Scotland* is not Barren, nor every Acre in *England* fruitful, how comes it then that *England* has Fifty times the Riches of *Scotland*? For Example; why does *Oxford*-Shire, not ſo big as *Fiffe*, pay to a Land-Tax; near as much as all *Scotland*? Are there not many places on each ſide the Firth of *Forth* which exceed the Town of *Newcaſtle*, in Soil, Situation, Products Natural and Artificial; How comes it to paſs then that the Town of *Newcaſtle* has more Trade, more Rich Merchants and pays more Cuſtoms, than all the Towns in *Scotland* put together. It is plain, theſe great differences do not proceed meerly from natural, but likewiſe from Political Cauſes, nay It's eaſy to Aſſigne a piece of *England* equal in extent, much Inferior to the Gifts of Nature of ſome part of *Scotland*, and yet Triple in Value, I know *Wales* is brought by ſome as an Inſtance to Prove that an Union will not encreaſe the Trade and Riches of a Mountanous Country, that their Condition is not bettered by an Union with *England*: To this I Anſwer, that the matter of Fact is falſe, if the Objection has any Strength, it ought to Prove, that *Wales* would not be the worſe to be deprived of the Benefite of the Trade of *England*, a Paradox too ſublime for any *Welch*-Man, but moſt obvious to the Elevated underſtandings of ſome of our worthy Patriots. 2dly, I ſay, the Compariſon is not fairly ſtated betwixt the worſt part of *England* and the beſt of *Scotland*, *Wales* in many places does not Exceed the *Highlands* of *Scotland*, in any thing except the height of the Mountains; But ſetting aſide all theſe things, let us State the Compariſon; The Twelve very ſmall Countys of *Wales* contain 917 Pariſhes,

Pariſhes, 58 Market Towns, 316000 People, and Pay 43752 *lib. ſterl.* to the Land Tax, which ſhows they are almoſt Equal to half the Number of People in *Scotland*, and Pay near as much Taxes as the whole, And it's known, that *Wales* is more Under-Rated in their Taxes, and eaſier in the Exciſe than *Scotland*, Thus you ſee it would be hard to find 12 of the Richeſt Counties in *Scotland* to compare with an equal Number and leſs extent of the worſt in *England*, which is, as I ſaid, a Demonſtration that the Riches of *England* is the Effect of Policy as much as of Nature; And is it not as plain, that the Protection of the ſame Laws, the influence of the ſame Government, the partnerſhip of the ſame Plantations, and of all other Priviledges, Foregin and Domeſtick, will much Better the Condition of *Scotland*. There is hardly any ſubject of Trade of the Growth of *England*, which we are totally deprived of, and we have one Peculiar, which kind Providence and Nature has afforded us, tho we never had the Grace, nor Induſtry to make uſe of it, I mean our Fiſh, thus we ſtarve with that Commodity at our Doors, from which our Neighbours the *Dutch* draw the very Foundations of their Wealth and Maritime Power; Will you then ſtill be fond of that ill Government and Management which even deprives you of the Proviſion that Indulgent Nature has thrown into your Mouths, But ſome will ſay, has not our Convention of Burrows Choſen Men, Skil'd in the deepeſt Myſteries of Trade, of Eminent Abilities and greater Integrity, have not they told us that the Trade of *England* is *Unſupportable*, that is, Untollerable, not to be endured, which is as much as if they had ſaid, we have not Grandeur of Soul to Support ſo great Wealth and

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Proſperity, we muſt be Contented to Live like Pedlers, whil'ſt *Engliſh* Merchants Live like Princes? *Where is now your Pride? Where is now your boaſtings?* But ſay you again, the ſame Convention of Burrows, not not leſs Skilled in Politicks than in Trade; have told us that the Trade of *England* is Precarious. It is hard to Anſwer all the Unreaſonable Fears and Jealouſies of People. Has *Wales* ſince their Union, ever Complained of the Breach of one Article? Is there any one Privilege that an *Engliſhman* Enjoy's, which a *Welchman* is Deprived off? Do all the other Counties Unite to Oppreſs *Yorkſhire*? There are indeed ſome unequalities of Taxes amongſt themſelves, wherein they have thought fit not to depart from a Rule once Eſtabliſh'd; But this is ſo far from being a Diſcouragement to *Scotland*, That 'tis their greateſt Security, it ſhows how unwilling and uncapable a Parliament is, to Recede from *Quota's* already Settled, tho' unequal: Beſides Matters in a free Government never go with that Unanimity, nor in a *Britiſh* Parliament, will Parties ever be ſo unequally trim'd, that it will not be in the Power of a leſſer Number than the *Scots* Members, to Caſt the Ballance, and if neceſſary, ſo to preſerve themſelves from Oppreſſion, and 'tis highly probable, that the Party of the *North* and *Weſt* who are under Tax'd, after an Union will be much Strengthn'd. I ſhall add no more on this head, but that *England* has Oppreſſed *Scotland* Ten times more, ſince the Union of the Two Crowns, than ever they will be able to do after the Union of the Two Parliaments, But ſays the ſame Ingenious Convention to ſhow their Skill in Political Arthmetick, the Taxes of *England* are *Unſupportable*; To this I Anſwer, That it was hard-

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ly ever known, that a Nation was affraid of high Cuſtoms upon their Import and Conſumpt; when did that ever ruin any People? That is juſt as if a Man ſhould complain that he could not be Rich becauſe he has not leave to ſpend his Money; or that he will not accept of a Lairdſhip for fear of paying two Months Ceſs. With thoſe intolerable Cuſtoms the *Engliſh* Merchants live higher, and acquire much greater Riches than ours do. As for the Land Tax, it can hardly ever be higher, and will be often nothing or much lower than what we now pay. Indeed the Encreaſe of Trade will be attended with an Encreaſe of Exciſe, and the Benefit of the one will be much greater than the Damage of the other; but then the Effect will not exceed the Cauſe, with this advantage, that all that is raiſed by the Publick beyond the preſent Sum, by the *Articles of the Treaty*, is to remain in the Country: If after all you ſhould want Money to pay your Taxes, I can propoſe no better Expedient than that of the Goſpel, *Launch out into the Deep and let down your Nets*, and you may fetch your Tribute Money out of your Fiſhes; for after an Union you will have Stock to Employ your People to Catch them, and Vent for them when they are Catched.

Another Objection is, *That an Union with* England *will draw our People out of* Scotland, *to the Metropolis of the Government, and to the Plantations*; To which I anſwer, That after an Union there are many Reaſons, and Inducements for our People to ſtay at Home, that do not ſubſiſt in the preſent State, but not any one (ſaving their attendance in the *Britiſh* Parliament) to draw them Abroad; how many People at preſent leave their Country for want of Employment, (I may ſay for want

of Bread) is evident to every body that knows either *Scotland*, or other Countries where multitudes of *Scots* are to be met with; nay I appeal to every Family in the Kingdom, if they have not Relations abroad, ſome where, or another, and this is the chief Cauſe, why *Scotland*, notwithſtanding the Health, Temperance and Fruitfulneſs of the Inhabitants, is under Peopled: Now is it not extreamly probable that the Encreaſe of Trade, would employ and keep many at Home, that are now forc'd to ſeek their Bread in foreign Countries, and not only ſo, but when the reſtraint of the Laws of Trade, is taken off, the cheapneſs of Living and Manufacture, will invite People from other Parts into *Scotland*; particularly the *Scots* who are now ſettled in the *Weſt-Indies*, would chuſe to purchaſe and eſtabliſh their Families in their own Country, not being any more reſtrained by Acts of Navigation, from the returning their Effects thither. 2*dly*. If any *Scotſman* at preſent has a mind to ſettle in *England*, the minute he ſets his Foot on *Engliſh* ground, he has the Privileges of an *Engliſhman*: What then can intice him to leave his own Country after an Union, more than before? I ſhould imagine he would be leſs tempted to do ſo, becauſe he can then have the ſame Privileges of Trade, and all other Immunities in ſtaying at Home, which now he cannot have without going into *England*. If you ſay, that after an Union, his acceſs to Preferment in the publick Stations of the Government, and conſequently his Temptations to go to *London*, will be greater? That, is an advantage, for then he goes to get an Eſtate, and not to ſpend one, and he will readily Purchaſe in his own Country. If our Gentry and Nobility have a mind to

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ſpend their Eſtates at *London*, I know no Law at preſent that reſtrains them, only neceſſity which has no Law? That indeed after an Union may be leſs, many of our Nobility and Gentry, are now continually at *London*, a few to Govern, ſome to Oppreſs, many to Complain, and all for Strife and Contention; and ſuppoſe by their attendance on a *Britiſh* Parliament, the Numbers of thoſe ſhould be doubled, *Scotland* gets little by an Union, if it is not able to diſcharge the Expence of Thirty Noblemen and Gentlemen, at the rate of 2000 *l. ſterl.* a Man, and perhapes the times may not be ſo hard, but ſome of them will carry more down than they brought up

Thus, I think, I have fully Anſwered this Objection, which is ſo far from being of any weight, that I muſt entreat you, by the Kindneſs and natural Affection you bear to your dear Children and Relations, by the Comfort of their Society, and having them eſtabliſhed amongſt your ſelves in a flowriſhing Condition; by the Caſualties and Dangers, and by the unfortunate and fatal End, which their ſtrowling into foreign Countries often expoſes them to: By all theſe moving Arguments, I beſeech you to Embrace ſo fair an Opportunity of making them and your ſelves Happy for Ages to come; for as the wiſe Man ſays, *Eccl.* 29. & 24. *It is a miſerable life to go from Houſe to Houſe, for where thou art a Stranger thou dareſt not opea thy Mouth; thou ſhall Entertain and Feaſt and have no Thanks: Moreover thou ſhall hear bitter Words, theſe things are grieveous to a Man of Underſtanding.* Thus I have gone throw my firſt Head, and have prov'd that as clearly as the Sun ſhines at Noonday, and I call the ſame Sun to Witneſs againſt your

matchleſs Ignorance and Stupidity, if you reject ſo favourable an offer of *Liberty, Peace and Plenty.*

I proceed now to the ſecond Part of my Text, which is, your boaſting of your *Soveraignty, muſt we looſe That? muſt we be no more a Kingdom?* In the firſt place, I would ask any reaſonable Man, Do we loſe our Soveraignty in any other Senſe, than *England* does? Is there not a new Title, new Seal, new Arms; and the ſame changes for them as for us: *For I take an Incorporating Union to be, as if two pieces of Mettal, were melted down into one Maſs, neither can be ſaid to retain its former Form or Subſtance, as it did before the Mixture.* We can never be ſo unreaſonable as to pretend to an equal Number of Repreſentatives in a *Britiſh* Parliament, when two Nations join in a common Aſſembly, the moſt Powerful and moſt Numerous, ſtill will be the moſt Powerfull and moſt Numerous; whatever Mettal exceeded before the Mixture, the ſame will exceed in the Maſs. It is impoſſible to change the Nature of Things; according to this way of reaſoning, it is not only impoſſible for *Scotland* ever to Unite with *England*, but for any leſſer Nation ever to Unite with a greater: Why is it more Diſhonourable for *Scotland* to Unite with *England*, than it is for *England* to Unite with *Scotland*? What is it that *Scotland* looſes? The Country, the People, are not Annihilated, nor does an Union cauſe that all the worthy Deeds, that have been done at any time by the *Scots* Nation, or *Scotſman*, are undone. A *Welchman*, would take it very unkindly, if we ſhould tell him that by his Union with *England*, he has ſulli'd the Glory and Antiquity of the ancient *Britiſh* Race: None can have a greater value for noble Atchievements and Honour of our Anceſtors

ſtors, than I have; but as for our Independency, ſo much boaſted of, tho it be moſt certainly true in it ſelf, and undeniable in Law, as well as juſtifiable from Hiſtory, yet at preſent, it is in effect only Precarious Imaginary and Fantaſtical, and is no more than the Priviledge to be Govern'd by a Miniſtry under foreign Influence; which I ſay not to inſinuate the leaſt Reflection on our preſent Miniſtry, who have the Honour to Act a great part, in putting an end to a Grievance ſo much complain'd of, a Bleſſing perhaps in vain to be expected or lookt for at another time: Can any Man be ſo deſtitude of common Senſe, as to think his *Liberty and Property*, more ſafely and more honourably lodg'd in ſuch Hands, than in thoſe of a *Britiſh* Parliament: Now in lieu of this titular Soveraignty, and imaginary Independency, by an Union you acquire true and ſolid Power and Dominion, to have Sixty Members in a *Britiſh* Parliament; the twelfth ſhare of diſpoſing of 6000000 *l.* of Money, which is the ſame with the ſole Power of diſpoſing of 500000, to have your Fleets and Armies Conquering Abroad, the Arbitration of the Affairs of *Europe*, your ſelves Repreſented in foreign Courts and Aſſemblies; when had Sixty *Scotſmen* Affairs of that Importance laid before them? To have your Nobility Peers of *Great-Britain*, with their Perſons and Reputations Sacred over the Iſland, and their Lives only ſubject to the Inqueſt of a *Britiſh* Houſe of Lords; to have your Quota of the moſt eminent Poſts of the Government of *Great-Britain*; are not theſe things Subſtantial, Power and Dominion, preferable to the Triffles you now enjoy, beſides that the value of thoſe will be encreaſed, and is it not more eligible to have ſuch a ſhare, both of the

the Government of your ſelves, and of *England*, than to be managed by Favourites, often contrary to your moſt apparent Int'reſts.

*But all theſe Advantages may be obtain'd by a Fœderal Union ſome ſay*; it is an amazing thing, to conſider how People are Banter'd out of their Common Senſe, with meer Names and Chimeras, to avoid Multiplicity of Words, by a Fœderal Union, I ſuppoſe is meant that the *Engliſh* ſhould Barter their Trade, for our Settling of their Succeſſor, I would deſire any Man who thinks ſuch a bargain feazible to make the following Reflections; in any Vote that ever paſt yet in *Scotland* againſt the Settling the Succeſſion, whether he thinks that *England* could not Purchaſe the Majority of that Difference, at a Cheaper Rate, than the Liberty of their Trade and Plantations, let them ask the Conſciences of thoſe who Voted againſt the Settlement of the Succeſſion, if the hopes of a Fœderal Union, was the Motive that induc'd them to do ſo? Let them ask thoſe that Voted for it, if they will Vote ſo no more till they have obtain'd it, to ſhow how un-ſincerly they deal, who make this their pretence. Many of theſe very Gentlemen will be Contented to Settle the Succeſſion on any Terms; But 2*ly*. Where is there ſuch a Fœderal Union betwixt two Nations, without a Common Aſſembly? The Confederated Provinces, and the Confederated Cantons have one where the Repreſentatives of all the particular Bodies meet, 3*dly*. Can any Man believe, that the *Engliſh* will mantain Plantations, Garriſon them, and Defend them with their Fleets and Armies, to let *Scots* who are at none of theſe Charges reap the Profite of the Trade, will they Eſtabliſh Cuſtoms and Duties,

ties, as the Rule of their Export Abroad, and Conſumption at Home, and ſuffer the *Scots* to Trade without any Rule of Cuſtoms, or no Cuſtoms, High, or Low as they pleaſe, if they would do this, it were no hard matter to have the Monopoly of their Trade, this were a moſt Precious Jewel indeed, and very well worth contending for. But if ſuch a Conceſſion ſhould be thought unreaſonable, I would deſire in the next place to know, how a commone expence, in Mantaining and Providing for Forts, Plantations and Factories, can be Carried on, without a common Theſaury and Government. *And Laſtly*, if the *Engliſh* ſhould allow us ſuch a Priviledge, can we be ſecure of it, without we have our Repreſentatives in their Parliament, to take care of our Intereſt? And can any man of Senſe think, that we ſhould be more unſecure of our Priviledges, when we have Members in their Aſſembly, than when we have none, when we are Domeſticks, than when we are Strangers? In the former caſe, nothing deſtroies our Privileges but what diſſolves the Union, for it is hardly poſſible to conceive, that all the other Counties ſhould Unite to hinder a *York* Shire Man to Trade to the Plantations, when the Riches he acquires by his Trade, goes to the Support of the Government, of which they themſelves are Members, in the caſe of one Nation, and one People, it is indifferent to the Supreme Power, in what part of Great *Britain* their Riches ly.

I ſhall conclude this Article, with the words of the wiſe Man, *Eccl* 54. 1. *The hopes of a Man void of Underſtanding are Vain and Falſe, and Dreams lift up Fools.* I have ſet before you to day, on one hand Induſtry and Riches, on the other Pride and Poverty, I have not required a blind aſſent, to what I affirm, I have not

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Impos'd my opinion becauſe 'tis faſhionable, or becauſe ſuch a Lord who is my Friend and Patron thinks ſo, or becauſe Meſs. *John* or Meſs. *James* ſaid ſo, or becauſe my Drunken Companſons Swear Damn them it is ſo? I deal with you as reaſonable Men, and have purpoſely inſiſted on ſuch Arguments, as are obvious to the meaneſt Underſtanding. I Conclude with a general Exhortation to all Ranks and Degrees of People, to promote this Good Work, it is manifeſtly the Intereſt of you Landed-Men for the Encreaſe of Trade and Manufacture, will double, yea triple, the value of your Eſtates, by raiſing the Price of the Product, and the number of the Purchaſſers; beſides, your Lands being generally in the worſt Repair, that is, the moſt improveable Condition, and your Security by the uſe of a Regiſter, the beſt in the Iſland. No doubt after the reſtraint of Laws is taken off, Strangers will be encouraged to Purchaſe among you: Why then will you chuſe to live in a miſerable moyling Condition, paying high Intereſt for Money, which Land-Rents cannot Diſcharge, having no way to diſpoſe of your younger Children, but by ſending them abroad into the wide World to ſeek their Fortunes; whereas after the Concluſion of this great Affair, you will have opportunities to employ them in Trade and Buſineſs, and acceſs (according to Merit) to the beſt Poſts of *Great Britain*. As for you *Tennents*, the Neceſſity of your Maſters, is the occaſion of your Poverty, Trade will enable them to let longer Leaſes and you to take them, and conform you in time to *Engliſh* Cuſtoms, where Maſters govern a free People, and are duly payd their Rents, and Tennents enjoy what remains with equal Security. As for you *Tradeſ-*

*men,*

*men*, the value of your Manufacture will be raiſed, you will have the opportunity to diſpoſe of it, not only over all the Iſland, but over all the World, you are Ingenious, Induſtrious, and live Cheap; what then can hinder you to be more Rich, than thoſe who have leſs of all theſe Qualities? Where there are Hands to Work, and Simples to work upon, and Vent for the Manufacture, it is impoſſible but there muſt be Trade, if our own Stock is not ſufficient, you will be aſſiſted by that of *England*, the very novelty of the thing will in ſome meaſure contribute to this, for all the Branches of Traffique in *England*, being Traded bare, where there are new Subjects of Trade, Merchants will try new Projects, their Intereſt will never ſuffer them to be partial to this, or that Country, but will ſend their Money where they can have the beſt Bargain. And you Poor *Labourers*, ſhall raiſe your Wages from Two-pence to Twelve-pence, from Ten Pounds to a Hundred Pounds.

You ſee the Objections uſed by the Oppoſers of an Union, are either frivolous, founded upon groſs Falſhoods, or do plainly prove the contrary of what they are adduced for; and I have that opinion of the Underderſtanding of ſeveral of the Anti-Uniters, that they do not ſo much as convince themſelves, they are only a Vail drawn over your Eyes to hide from you your preſent Poverty and Slavery, and the glorious Proſpect which an Union with *England* preſents you with; you are uſed only as Tools and Machines, to bring about their factious and ambitious Deſigns: However I ſhall beſeech all ſuch Gentlemen and Perſons of Quality, to conſider that it is not a ſlight Matter to ſacrifice the preſent and future Proſperity of their Country, to an unreaſonable

Humor, to make a numerous People and their Poſterity, Beggars and Slaves for Ages to come, and perhapes their Country a field of Blood, by endeavouring to entail this upon their Neighbours, as well as themſelves; or if they are ſway'd with ſome Reaſon of leſs importance, as the Treaty not being of their own Framing, I deſire them to conſider, that this is ſo very Childiſh, that a Senator ſhould be aſham'd to own it, if the pretty little Maſters, their Children ſhould take their Fathers places in Parliament, ſuch a Reaſon would hardly be allowed to paſs current among them: An Union is a Matter of great Weight and Importance, and very Good, or Bad, in it ſelf; if it is a bad Thing, our moſt intimate Friends the Treaters, can never recommend it? If it is a good Thing, it is ſo great a Good, that we ought not to refuſe it, from thoſe againſt whom our perſonal Reſentments run higheſt. Among the Oppoſers of the Union, I know a great many Perſons of Honour, who have as true a Senſe of Liberty, and as great a concern for the Welfare of their Country, as any ſuch need, only lay aſide ſome few Prejudices and Reflections, their Judgments will quickly inform them of the true value of the Propoſal. To ſuch as are affraid of the Church and Religion, I ſhall only ſay, that the Religion of the Church of *England* is impos'd upon no Man within the Dominions of *England*; as for the ſqueemiſhneſs of ſitting in Parliament with Prelates, and the fear of being Diſarm'd of all other Weapons but what are allowed by the Goſpel; theſe are ſuch unchriſtian Diſſuaſives from an Union, that to mention them only, is to refute them. The putting an end to uncharitable and unreaſonable Diviſions about our triffling Differences in

Religion,

Religion, is one of the great Benefites *Scotland* will reap by this Union: I am not ſo much terrified at the *Viſion* of a noble Lord, as he is himſelf, but heartily wiſh to ſee a Plantation of as Rich *Jews* as any in *Amſterdam*, as Rich *Independents*, *Quakers* and *Anabaptiſts*, as any in *England*, ſettled in all the Trading Towns of the Kingdom; not but that I think all Motives that are not Penal, ought to be uſed for their Converſion, but would not have Church-Men affraid of the encreaſe of their Manufacture; for Hereticks are properly the Subject which they are to work upon, to be affraid to live among Hereticks, is to refuſe the Task their Maſter has impoſed upon them: Their Predeceſſors the Apoſtles uſed to go at the hazard of their Perſons, to Preach the Goſpel to the *Jews*; they are affraid the *Jews* ſhould come to them, where they run no riſque at all, in attempting their Converſion. In a word, if any unjuſt Tyranny over the Perſons, Eſtates, or Conſciences of Men, be the Motive, which prevail with ſome to oppoſe this Union, I would have ſuch conſider, that to Govern a free People, is a more noble and honourable Character, than to Inſult over Slaves and Beggars, and if any ſuch there be, who hug their Chains, and are fond of their Raggs, and as a wretched People once did by the *Romans* refuſe their Liberty when offered, they are unworthy of ſo generous and beneficial a Propoſal. Laſtly, if this is only a Scuffle raiſed by the confederated Force of the *Skillin* and *Louis d' Or*; let ſuch conſider, that both of them are not to be put in the ballance with the *Guinea*, which they may get by their Induſtry: Conſider then in this your Day, the happy Condition of your Neighbouring Nation; ſurvey their verdant

verdant Fields, beautiful Plantations, and ſumptuous Gardens, where Culture, Art and Expences reign; their populous and flowriſhing Cities, view the Magnificence of their publick Structures; the neatneſs, cleanlineſs, conveniency and coſtly Furniture of their private Houſes; conſider the Liberty and Plenty of their meaneſt Commons, the comfortable Eſtates which even the baſeſt of their Tradeſmen leave to their Families; the immenſe Riches of their Merchants, the Grandure and Magnificence of their Learn'd Societies; the prodigious Stocks of their Trading-Companies; the unconquerable Force of their Fleets and Armies; the Juſtice and exact Execution of their Laws, and the wiſe Adminiſtration of their Government: Ponder all theſe things, and then ſure you will not reckon them your Enemies, who offer you a Partnerſhip in ſo great Bleſſings; but will conclude with the wiſe Man in my Text, *Better is he that Laboureth and aboundeth in all Things, than he that boaſteth himſelf and wanteth Bread.*

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FINIS.